

Remains (if rightly I divide, I say)
 The ill that's loved must be a neighbor's then,
 And in three modes this love springs in your clay:
 One, through the crushing of his fellow, vain
 Would come to eminence, with sole desire
 His greatness o'er that other to maintain.
 One at another's rising feareth loss
 Of power, fame, favor, and his own good name;
 So sickens, joining in his neighbor's cross.
 And there's one whom wrong doth weigh with shame,
 That greed of vengeance doth his heart engross;
 And such must needs work evil for his brother.
 This threefold *bad* love these mourn here below:
 Now I would have thee learn about another,
 Which runneth good but doth no measure know.
 All vaguely apprehend a good wherein
 The soul may rest itself; and all men woo
 This imaged good, and seek its peace to win.
 To look thereon if *languid* love * draw you,
 Or ye be slow to seek it, such a sin,
 After meet penitence, on this round ye rue.
 There is another good,† but far from bliss!
 Nor makes man happy: it is not the true
 Essence, of all good fruit the root: To this
 The love which too much doth itself resign
 Is mourned for in three cornices above;
 But *how* tripartite‡ I will not define;
 Thou shalt, by seeing, learn about *that* love.

may deny or blaspheme, but not hate, God.) It follows, therefore, that, as no *bad* love can be directed against one's self or against God, that it can only be against one's neighbor, and this can be in three forms: viz., by Pride, or the love of good to ourselves and of evil to others; by Envy, or the love of evil to others, without cause of good or evil to us; by Anger, or the love of evil to others on account of real or imaginary evil to us.

* "... Languid love . . ." Sleth; indolence to seek the true good, which is God.

† "There is another good . . ."—the love of this world and earthly pleasures.

‡ "Tripartite . . ."—three other *bad* loves: Avarice, Gluttony, Lust.

THE TRACTARIAN MOVEMENT IN ITS RELATION TO THE CHURCH.

A GENERATION has passed away since the beginning of that which is commonly known as the Tractarian movement in the Church of England; the early leaders of the little band whose influence has been and still is felt throughout the length and breadth of the land have, with two exceptions, gone from among us; the names of Father Newman and Doctor Pusey are known to all our readers, the one as that of a devoted son of Holy Church, the other as that of an Anglican still firmly attached to the cause which he espoused in early life.

Which of these eminent men is to be taken as a fair example of the results of the movement? What is the tendency of the High-Church party? Do its doctrines and practices lead people to the Catholic Church or keep them out of it? Questions like these can hardly fail to occur to the mind of any intelligent observer of the state of religion in England in the present day, and on them must chiefly centre the interest of Catholics in the subject.

The different parties contained in the Church of England give contrary answers to the questions we have proposed. Low-Church or Evangelical Anglicans are unanimous in their denunciations of "Puseyism" and "Ritualism" as the high-road to Rome; some of them even go so far as to say that the Jesuits are the hidden but real promoters of what they look upon as a return to the errors and evils swept away by the Reformation.

The High-Church portion of the Church of England is equally earnest and positive in the assertion that what it calls the revival of Catholic teaching and Catholic practice does not lead men to Rome, but keeps them, to use its own language, true to the faith of their baptism.

In face of these conflicting statements we turn to the testimony of Catholic priests engaged in the work of conversion, and to the personal experience of converts. We believe that every priest who has experience in conversions will unhesitatingly endorse the statement that most of the converts received into the Catholic Church come from the ranks of the High-Church or Tractarian section of the Anglican communion. Many of these converts, especially of those who were formerly Anglican clergymen, have felt it right to lay before the public the motives which determined them to take a step so serious in its nature and consequences. We have therefore a considerable number of published documents to refer to, and the testimony that they bear is in perfect accordance with that of our priests. The question, however, is not so easily settled. If you lay these facts before a Ritualist he will at once assure you that those who have left the Church of England were weak, or unstable, or impatient, or that they were driven from their position by the imprudence or fault of others, most probably by the errors of their bishops. They will, in fact, deny that conversions are the natural and legiti-

mate result of High-Church teaching, and will treat them as exceptional cases, to be blamed, indeed, and deplored, but not to be viewed as indicating a general tendency.

It will therefore be interesting to examine a little into the work of the High-Church movement, and to judge for ourselves how it bears on the interests of the church.

We begin at once by admitting that the High-Church party is opposed to the Catholic Church—deliberately and actively opposed. The language in which it condemns converts is at least as strong as that in use among Evangelicals. The principle of private judgment, which furnishes the convert with an argument unanswerable in the case of his Low-Church opponent, is not recognized by the High-Churchman, although we do him no injustice in saying that it underlies his whole course of action. The High-Churchman's belief in Anglican orders, coupled with his ignorance as to the meaning of jurisdiction, enables him to suppose that the Catholic Church in England is schismatical, and to denounce those who submit to her authority as guilty of grave, if not of unpardonable, sin.

If, then, the High-Church or Tractarian party does in any sense or to any degree promote the cause of conversion, or prepare the way for souls to return to God's church, we must say that such work is done unconsciously and involuntarily.

The original principle of the High-Church movement was reverence for antiquity; it was, in the intention of its leaders, a return to the old paths. The past has ever had a charm for minds of a certain order; to those who have not realized the supernatural character of the church, who have not grasped the great fact that, in virtue of the

promise of her divine Lord and of the power of his Spirit, she is ever the same, ever preserved from error, ever guided unto all truth, antiquity is a matter of primary importance. Ignorant of the existing Divine authority, the Protestant who believes that our Lord founded a church upon earth goes back to the earliest days of its history; he traces the stream to its source; he thinks that there it must needs be purest. It may be that the labor is great, that the study required is beyond the reach of many, and that, after all, the materials at his command are too often insufficient, and that he is ultimately compelled to fall back on the exercise of his private judgment; but in the absence of a living authority there is nothing that he deems more likely to guide him aright. The view, we must admit, is from his position perfectly reasonable, and we may bless God that the reverent and conscientious study of the past has brought many of the best and most gifted of the Anglican body to bow their heads in allegiance to the Vicar of Christ; they have found that the truth they sought is, to use the words of Moses, not above them nor far off from them, but very nigh unto them.

But the influence of this awakening of reverence for the past has told upon many who have not joined the Catholic Church; it has even left its mark on material things. The old churches which our Catholic forefathers built, wherein they worshipped and beneath whose shadow they rest, have been restored; through the length and breadth of the country they stand in their venerable beauty, and seem at once to bear testimony to the piety of former ages and to await England's return to the faith.

We believe the High-Church section of the Anglican communion to be promoting the cause of conversion in several ways.

First, by the valid administration of baptism. High-Church clergymen know what is essential to the validity of baptism; they believe baptism to be a sacrament and necessary to salvation, and consequently they are very careful in instructing their people as to its importance and in giving it properly. In former days, and in the case of ministers who did not believe that baptism really affected the eternal salvation of an infant, there is reason to fear that there was an immense amount of neglect. By baptism, as we know, the habit of faith is implanted in the soul, and accordingly in converts from Anglicanism we often find a wonderful power of grasping the truths of the Catholic religion; as soon as a doctrine is presented to them the mind seems at once to respond to it; faith is there, as it is in the soul of the baptized child.

Most of the doctrines of the Catholic Church are preached and taught by the High-Church clergy with more or less distinctness; and here we must observe that in speaking of the High-Church or ritualistic body we are compelled to use terms whose signification is somewhat vague. The Church of England may be said to contain three different schools of opinion, High Church, Low Church, and Broad Church; but no one of these has any definite standard. Among those who are called, and who would call themselves, High-Churchmen there are many varieties and shades of opinion; the writings or sermons of one High-Church clergyman may, of course, be disavowed by another. Up to the present time Dr. Pusey,

who more than any other man might seem to have been a leader, does not feel it necessary to adopt the ritual for which some of his disciples are so earnestly contending. All that we can, therefore, hope to do is to give a general idea of High-Church and ritualistic teaching, premising that on most points there is more or less divergence amongst the teachers.

It is not surprising that many of those who look back to the past for guidance and instruction should have come to view the so-called Reformation with regret. The ordinary Protestant boldly declares it to have been a necessity, but many High-Churchmen openly deplore it; they repudiate the name of Protestant, and, in defiance at once of history and of etymology, call themselves Catholics. There is something, however, in a name, and we may fairly believe that the disavowal of the epithet Protestant tends to educate people out of the idea of protesting; it is certainly true that if the Church of England ceases to be Protestant, she cuts the very ground from under her feet, and abolishes her only plausible *raison d'être*; but the English mind, with all its good qualities, is not, generally speaking, logical, and words are too often used without a very accurate idea of their derivation or import.

Those Catholic doctrines which have been most fiercely opposed and most grossly misrepresented in England are now openly and earnestly inculcated. We may almost say that the conflict is gradually being narrowed to the one subject of the authority of the Holy See and the questions immediately depending on it. For the High-Church Anglican believes that our Lord founded a church; he pro-

fesses to take that church as his guide, though he strangely persuades himself that its authority is at present in abeyance. He would obey the voice of a general council, but in order to have a general council it is absolutely necessary that his bishops should take part in the deliberations; in the expectation of an impossible conjuncture of circumstances he practically disobeys every one who in the meantime claims his allegiance.

But a vast amount of Catholic teaching is, as we have said, finding its way into the minds and hearts of Englishmen; Catholic practices and devotions are being revived, the way is being prepared for the church. There is a wonderful connection between the different doctrines of our holy faith; the soul that earnestly and devoutly believes one truth is, if we may so speak, predisposed to believe the next that may be presented to it, and this not only from a reasonable perception of the beauty, the fitness, and the mutual relations of the different truths, but from the habit of mind which is produced and cultivated by acts of faith. Each act of faith contains or implies an act of homage to the truth of God; the soul that worships is on the way to receive fuller light.

We have in a former paper* dwelt at some length on the subject of confession in the Church of England; we have shown that it is habitually practised by a considerable number of earnest Anglicans, and that it is publicly urged upon people by some of the clergy as the ordinary remedy for post-baptismal sin. It is quite certain that confession is believed in very

much more widely than it is practised. The most extreme of Anglicans cannot possibly maintain that the Church of England requires it of every one; to the majority of people, especially if early habit has not facilitated the practice, there can be no doubt that it is painful and difficult. We therefore often find persons who thoroughly believe that the English clergy possess the power of the keys, and yet never themselves seek for the benefit of absolution. The matter is left quite optional, or rather the penitent is to be judge in his own case, and to decide whether he does or does not require this special means of grace. The scanty utterances of the *Book of Common Prayer* seem to imply that peace of mind is the principal object to be attained by confession. If, therefore, an Anglican can "quiet his own conscience," he is quite justified in doing so without any extraneous aid; and, indeed, in so doing he would seem to be carrying out the intention of the framers of the Prayer-Book.

The doctrine of the Real Presence is perhaps the one which has taken the deepest root in the mind of advanced Anglicans. We might multiply extracts from their books of devotion and instruction conveying the Catholic faith on this point in its completeness. Our prayer-books, especially the *Golden Manual* and the *Garden of the Soul*, are largely used. Many Catholic books of devotion have been translated for Anglicans, and, although most of the translations are more or less spoiled by a process of adaptation, in many of them the doctrine of the Holy Eucharist is unimpaired. The *Lauda Sion*, the *Pange Lingua*, and the *Rythm* of St. Thomas are preserved and

* See THE CATHOLIC WORLD for February, 1878.
"Confession in the Church of England," by the
Right Rev. Mgr. Capel, D.D.

faithfully translated. Nor is the teaching confined to words; the meaning of the ritual, of which we hear so much in the present day, is to be found in the belief in the Presence of our Lord which it expresses and inculcates. The so-called altars of many Anglican churches are decked with flowers; the crucifix stands upon them; lights are burned; the clergy wear vestments like those used in the church; celebrations of the communion are multiplied—it is made the central act of worship; fasting communion is insisted on; confession is recommended as the fitting preparation for communion. A confraternity has been founded with the name of the Confraternity of the Blessed Sacrament, and with the object of promoting the devotion which naturally flows from a belief in the Real Presence of our Lord. Attendance of non-communicants at the communion service is in many churches recommended and encouraged, and devotions for such worshippers have been published. Incense and music are employed in the service; chancels are richly adorned. In some chapels communion is reserved, and a rite, evidently imitated from the Catholic Benediction of the Blessed Sacrament, is practised.

Ritualists have also learned to invoke Our Lady and the saints. Fifty years ago Keble wrote:

"Ave Maria! Thou whose name
All but adoring love may claim!"

and now the *Angelus* and the *Memorare*, the Little Office of the Blessed Virgin and the Rosary, are in use in the English Church. The saints are honored and their intercession is sought. Extreme Unction is considered to be a lesser sacrament, and sick persons are

anointed. The dead are prayed for in the touching and beautiful words which holy church puts into the mouths of her children.

It is needless to say that the doctrine of apostolic succession is most firmly maintained by High-Churchmen. Not only are the Catholic doctrines which have furnished the chief mark for Protestant hostility and the principal subjects of misrepresentation now maintained and inculcated, but others which, without being formally contradicted, have been obscured and neglected are now brought forward with a clearness which leaves little to be desired. The Catholic devotions to the Sacred Heart, to the Holy Child, to the Incarnation, Passion, and Resurrection of our Lord, cannot fail to make those who use them enter more and more into the great mystery which lies at the very foundation of the Christian faith.

Moreover, the idea of duty, of conscience, of a work to be done in the sanctification of one's own soul, is constantly kept before the mind. Daily self-examination is part of the rule of life. The fasts of the church are observed often, indeed, with a severity greater than that required by the church, but natural among those who have no guide save their own conscience for the details of their practice. Her sacred feasts are also kept, and thus our separated brethren have some share in the holy teaching which each season of the ecclesiastical year impresses on the heart. During the Holy Week which has just passed the *Tenebræ* were sung in many ritualistic churches. On Good Friday the 'Three Hours' Agony was preached in several places, the Reproaches were sung, and a devotion somewhat resem-

bling that of the Stations of the Cross was practised. On Easter day the communion was celebrated as early as five o'clock and repeated several times. The histories of the saints are being made familiar to people's minds. The literature of Ritualism might of itself furnish the subject of an interesting study. The *Imitation of Christ* is one of the most familiar books of piety, and among the books adapted from Catholic sources are the *Spiritual Combat*, many of the works of Fénelon and Bossuet, Rodriguez, Courbon, Pinart, Avrillon, and other spiritual and ascetic writers. Faber's hymns are constantly sung in churches. The *Catechism of Christian Doctrine*, with some variations, is in the hands of the children of Ritualists. The Catholic Breviary has furnished the material for the day and night Hours used in many of the religious houses, and the very prayers of the Mass have been interwoven in the Anglican Office for Communion. An ample supply of juvenile literature places the doctrines of which we have spoken in an attractive form before the minds of children. Catholic pictures are to be seen everywhere. Several newspapers and magazines are devoted to the publication and discussion of matters relating to the interests of the High-Church party.

A very important feature in the revival of the last thirty years is the foundation of religious houses in the Church of England. There are now upwards of thirty Anglican convents, in which women lead a life of seclusion and devote themselves to the practice of works of charity and piety; they are in many cases bound by vows and live in obedience to authority. A few communities of men also exist.

These Anglican religious call themselves monks and nuns, and wear a dress unlike that of secular persons. They keep the canonical hours of prayer, they give up all earthly ties, and their rule is in some cases taken from one of those originally framed by a saint and sanctioned by the church.

Retreats and missions more or less resembling our own are given by some of the Anglican clergy. We have recently heard that in a place where the conversion of some of the clergy seemed likely to be followed by that of a considerable body of their congregation, a retreat has been given with the special object of settling the minds of the waverers in their allegiance to the Church of England.

After all that we have said it will not surprise our readers to hear that people are often received into the church who thoroughly believe every Catholic doctrine, and, on making their submission, have no difficulty to surmount and nothing new to learn.

Prejudices are being dispelled; an interest in that body which has ever held the doctrines now recovered by Anglicans has been awakened. On their own principles High-Church people who go abroad feel bound to attend Catholic churches; the Catholic religion is better understood than it used to be, our ceremonies are imitated, our works of charity and devotion appreciated.

A work, then, is being done by that party in the Church of England commonly known as the Tractarian or High-Church party. Its influence has reached many whom we could not have hoped to reach. It has put many in a position where they are accessible to conversion. It has taught many souls the need

and the value of sacraments. It has awakened a hunger and thirst whose ultimate satisfaction is only to be found in the church. It has trained souls to habits of self-examination, of self-denial, of earnestness, of meditation, and of generosity. It has, we may trust, kept many from ever falling into grievous sin; and while we are of course unable to admit the validity of Anglican orders, and consequently of sacraments dependent on such orders, we rejoice to think that what the devout soul believes to be a sacramental communion may prove a spiritual communion and be a means of grace and blessing.

Can we, then, as Catholics hold out the right hand of fellowship to those Anglicans who believe so much of Catholic doctrine, and who would fain persuade us that they have a right to the name we bear? Can we bid them God-speed and wish them success? Alas! we cannot. Whilst we appreciate their self-denying labors, whilst we admire their devotion and believe that the grace of God is leading them on to better things, we are constantly and sadly reminded that as yet they are in schism, that they are defying or ignoring the authority which in the name of Christ claims their obedience.

The opposition to the church is a feature of the very advanced party which we cannot overlook; it is impossible to say how many souls its influence has kept out of God's church. The means used to hinder the work of conversion are various and too often successful. We began by the statement that most of our converts come from the ranks of Ritualism, but we must in some degree qualify it by saying that to many it has only been the final stage; that they have

passed through it on their way from dissent or Low-Church Protestantism into the church. Whether they would have come to their true home more speedily if they had not on the way been attracted by that which has so great a semblance of truth we cannot say. Conversion is of course a work of God's grace; but we cannot help feeling that while High-Churchmen have got rid of many of the prejudices and misconceptions which keep other Protestants out of the church, they are themselves surrounded by influences hard to overcome. There is more to satisfy both taste and devotional feeling in Ritualism than in ordinary Protestantism; there is more to keep the mind back from honest inquiry. The ordinary Protestant is bound to "prove all things and hold fast that which is good." If he has a doubt, on his own principles he ought to follow it up, to question, to examine, and reason till he arrives at conviction. The Ritualist is too often taught to put away a doubt or question as a sin. He is hedged in on every side. He is forbidden to inquire. If he be in perplexity he is recommended to devote himself to good works; he is told to avoid controversy.

The branch theory and the dream of corporate reunion are constantly brought forward to combat the convictions of those who are drawing near to the church, and to defend a position which is felt to be exceptional. The branch theory maintains that the church of Christ is divided into three distinct branches, the Roman, the Greek, and the Anglican; each one of these, according to its adherents, has preserved all the essentials of a church, and each one claims with equal authority the obedience of

the faithful over whom it reigns. The Catholic Church, accordingly, is the teacher appointed by God for Christians who live in Italy or Spain; the Greek Church is in the same manner the guide of the inhabitants of Russia, and the Anglican Church of those in England and her dependencies. The divergence or contradiction that may be observed in the teaching of these three bodies is ignored, or it is asserted that they are one on all essential points. The church, according to this view, is more or less a national institution. St. Paul, indeed, declared that there was neither barbarian nor Scythian; but this theory boldly asserts the distinction between Englishmen and Romans, and again between Englishmen and Russians. Perhaps national vanity may find some satisfaction in the idea of a branch church specially for British subjects. Some curious consequences follow from the view we have explained. In the first place, a man is bound to change his religion as often as he crosses the Channel. The Anglican would, he is told, be guilty of an act of schism by worshipping in a Catholic church in England; as soon as he arrives at Calais, however, it becomes his bounden duty to attend Mass on all Sundays and days of obligation, and if he were to be present at any Protestant worship, even though conducted by one of his own ministers, he would commit an act of schism. Church and schism, in fact, change places.

No Protestant is stronger in his condemnation of those who become Catholics than are many of the clergy who hold the branch theory. It might, indeed, appear that if each of the three branches has an equal claim to be called a

church there could be little objection to the change; and yet these teachers declare it to be in England a sin even to enter a church belonging to the "Roman branch," and to become a Catholic is said to be risking one's salvation.

Closely connected with this theory is what we must call the *dream* of corporate reunion. It is of course evident to all who have read our Lord's words in his Gospel that all Christians ought to be *one*, and though people may persuade themselves of an invisible unity in essentials, few can feel that the present state of things is altogether as it should be.

The wish for union, coupled with an absolute confidence in the reality of Anglicanism, has led to the hope that terms may at some time be made with the Catholic Church. The duty of submission is thus evaded; people are told that they are bound to wait till common action can be taken. It is hoped that in some mysterious manner "Rome" will yet be induced to see her errors in regard to England. People who have a strong leading idea look at everything through a medium of their own. They grasp at straws; the kindly courtesy of some good priest, or the ignorant credulity of some poor peasant, is taken as a token of the coming amalgamation. The fact that the Catholic Church has in the strongest manner condemned the scheme of reunion is ignored, the insuperable obstacles which at once present themselves are unheeded, and for the sake of an unreal and unfounded dream those who would fain submit to God's church are held back.

Besides the expression of these general principles there is a vast amount of special and personal ac-

tion hostile to the church. It is not enough to assure the poor famishing soul that the Church of England supplies its every want, that it has never turned the graces already bestowed to sufficient account; it is also warned that it is a sin even to think of leaving its present position. The obedience claimed by and rendered to Anglican directors is such as would astonish Catholics. The Anglican director, generally speaking, has not learned to obey, and this may be the reason why his manner of ruling is so absolute. It is no uncommon thing to find people forbidden to enter a Catholic church, although the director himself believes our Lord to be present on its altar; conversation or correspondence with Catholic friends about the church is in some cases prohibited, as well as the reading of Catholic books. The director will sometimes promise to answer for the soul that blindly obeys him. Means such as these are used to bind the conscience, and it is probable that they keep back many who would bravely face persecution.

It is to be feared that the temper of mind prevalent among the ritualistic clergy is one little likely to lead to submission to the church; for we must receive the kingdom of God as little children, and nothing can seem less indicative of the childlike spirit than the tone of insubordination constantly to be met with. The authority of the crown is set at naught; that of their own bishops is defied; obedience is little known amongst them; nevertheless by God's grace many a soul from among the clergy as well as from among the laity bursts

the trammels that have bound it, and finds its true home and rest. It is said that the present year is bringing into the church a harvest greater than that of any year since the time of Father Newman's conversion; and if it be so, we may well appeal to all Catholic hearts for the aid of their prayers.

We look towards these separated brethren with a longing sympathy. We feel that the grace of God is appealing to their hearts in a very special manner. We acknowledge that the difficulties which keep them back are of no common order. We admire their earnestness, their devotion and charity; we appreciate the courage and constancy with which they suffer for what they believe to be the truth; and if we are compelled at times to use language which has a tone of harshness or sternness, it is because we are solemnly bound to be faithful to God's church, and because we know that we can do them no greater kindness than to convince them that they are spending their labor for that which cannot satisfy them, and to lead them on to the enjoyment of all the blessings which the Precious Blood has purchased for them.

We believe that the influence of the Tractarian movement has been felt even in America, and we hope that the sketch here given of its bearing on the great work of conversion may not be devoid of interest to those who would deem it a joy and a privilege to help a soul into God's church—a work for which the power of sympathy and the intelligent comprehension of its position and difficulties are most important qualifications.

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